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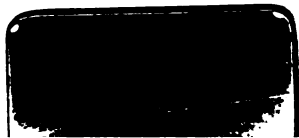


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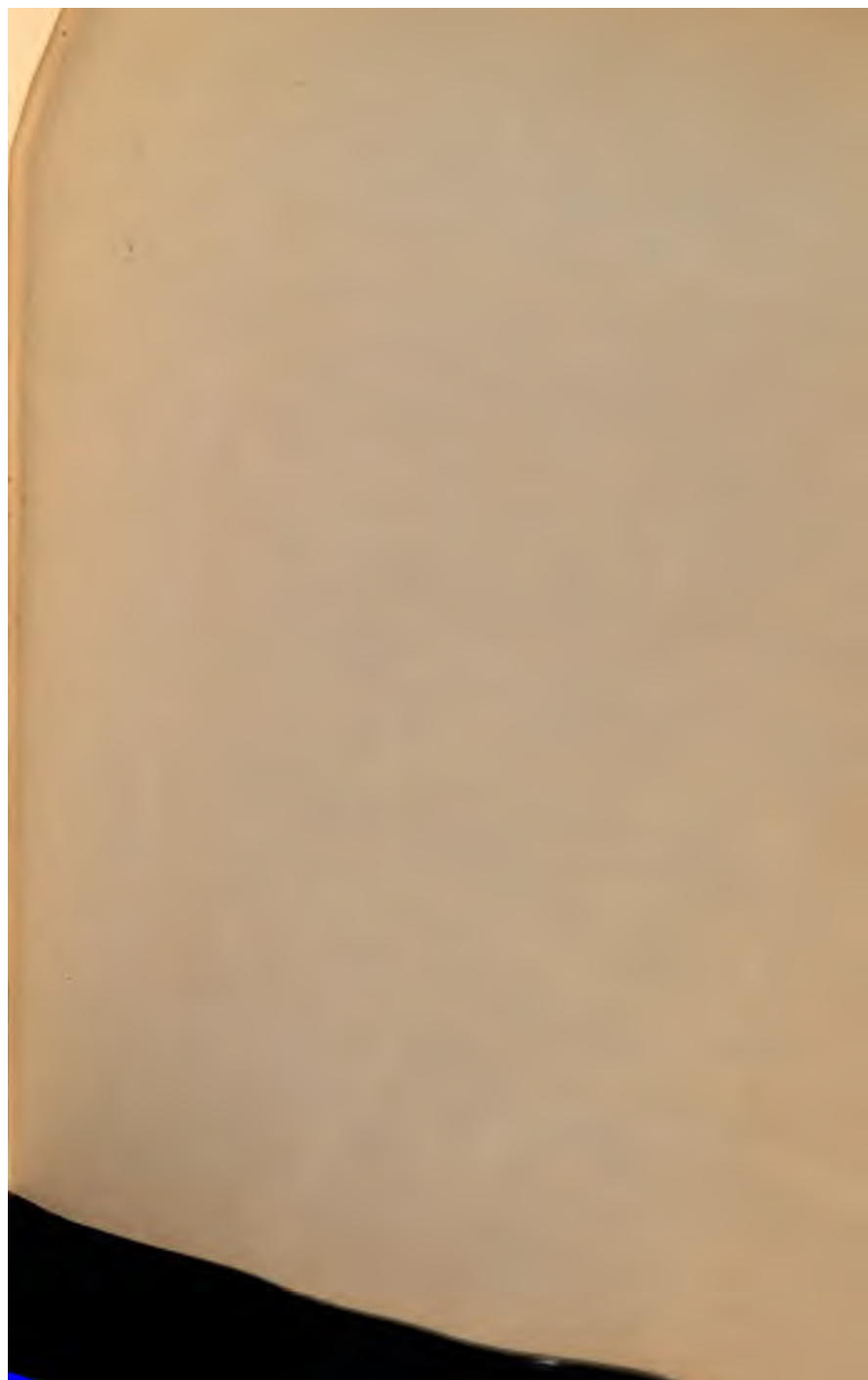
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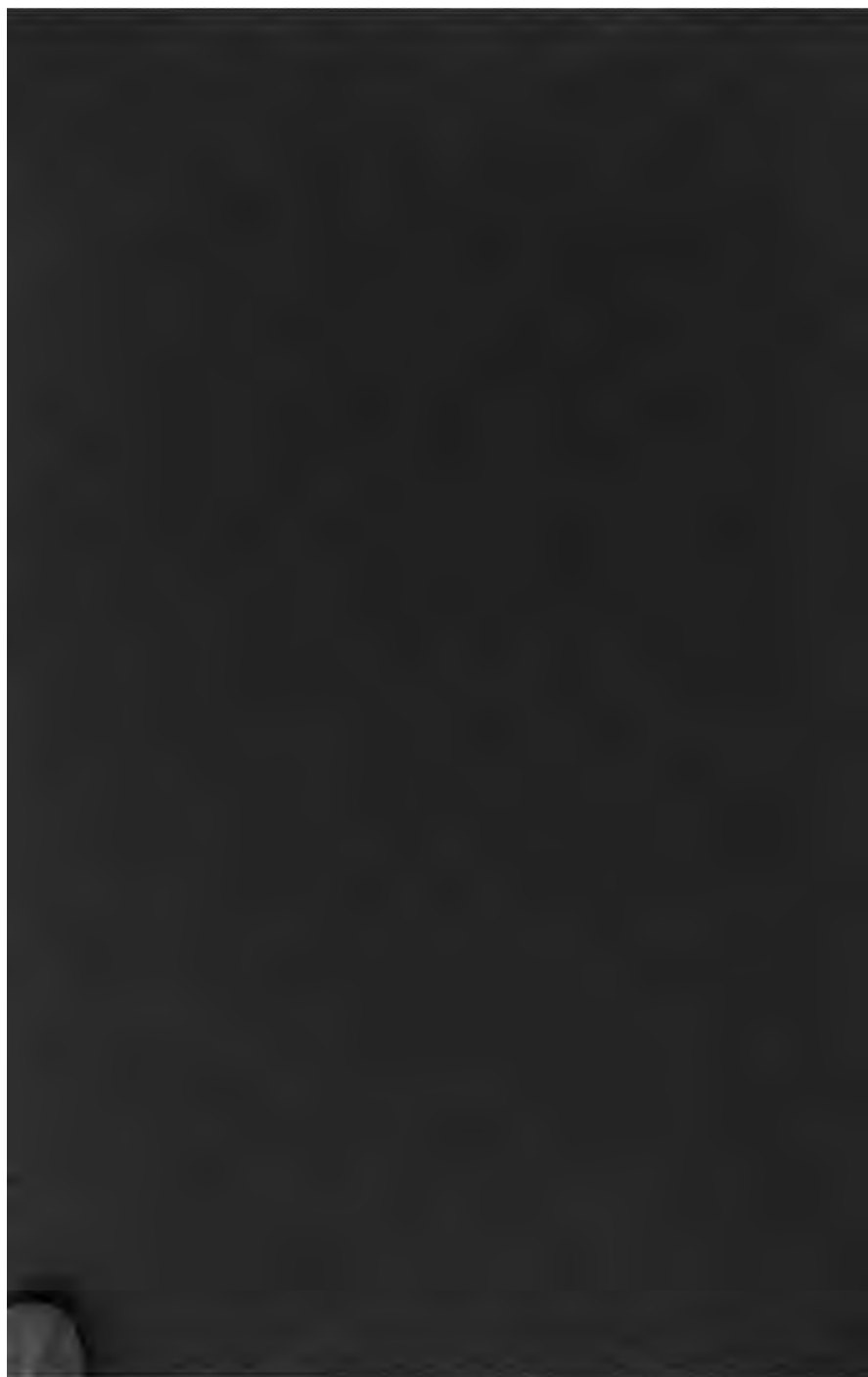
CHARLES STELZIE



THE COMMISSION OF THE UNITED L. M. SOCIAL
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The Gospel of Labor

By
CHARLES STELZLE
*Author of "Letters From a Workingman,"
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This is the gospel of Labor,—
Ring it, ye bells of the kirk !
The Lord of Love came down from above
To live with the men who work.
This is the rose He planted
Here in the thorn-cursed soil :
Heaven is blest with perfect rest,
But the blessing of earth is toil.

—*Henry Van Dyke.*

Publishers' Foreword

THE author speaks every week to millions of working people through articles syndicated to two hundred and fifty labor papers. This service has been rendered without the intermission of a single week during the past eight years. Several daily newspapers in various parts of the country print the articles regularly in their Saturday editions, and a number have been used by leading magazines. The fact that the labor press has been printing this material for so long a period and that it is given such prominence in their columns indicates that it is what the editors and the workers want. The brief chapters in this book are selected from among the hundreds which have appeared in the labor press and it is thought may prove suggestive both to employees and employers as well as to any others interested in the relations of these vitally interdependent classes.

August 1, 1912.

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"I Believe . . ."

An Every-day Creed

For the Man Who Works

I *BELIEVE in my job.* It may not be a very important job, but it is *mine*. Furthermore, it is God's job for *me*. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been moulded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself, and to God who entrusted me with it.

I believe in my fellow man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my church. It is the most powerful institution in the world. It isn't perfect because it is made up of ordinary mortals like myself. But, how-

ever dark the age, it has always been the whitest light in history. I believe in my church because it is made up of those who are banded together for the purpose of organically trying to bring more cheer and gladness to thousands of burdened hearts.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other spot in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in my country. I believe in it because it is made up of my fellow men—and myself. I can't go back on either of us, and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in to-day. It is all that I possess. The past is of value only as it can make life fuller and freer. There is no assurance of to-morrow. I must make good to-day.

I

A Day's Work

TO some it is the completing of a task—so many bricks laid, so many shoes made, so many articles manufactured. To others it means a certain number of hours employed, eight, ten, twelve, in occupations in which one's efficiency cannot be determined by a mathematical process. In most cases it actually means that the thought and ingenuity of a century, resulting in ideas and devices which enable one to produce a thousandfold more or better, have been concentrated into a single work day, so that the day really stands for a socialized effort, which has become possible only because others in the past have contributed their share to our day's work. To these we owe a debt of gratitude.

How may we repay these pioneers who blazed the way for us, making our lives more human and more comfortable, making our tasks lighter and less irksome? We cannot bring them from their graves, nor even thank them for the sacrifice of bygone days. But there is a way in which we may pay the debt we owe them—we have the privilege of building upon the foundation laid by our forefathers, so that other millions may be blessed because of our labors. We may pay to future generations what we owe those in the past.

This is the motive which prompts the noblest endeavor. And the heroes of our present-day industrial life are not those whose day's work is done simply so that they, themselves, may live, but those who plan and work so that others still unborn may reap where they have not sown, may garner where they have not strewn.

All this may seem idealistic and impossible for most men. But the law of progress demands this of us, whether we will give this service or not, unless we are content to become parasites, living from the labors of others. And one may become a parasite, even though one may work for himself. In a sense, any man is a parasite who is willing to receive the benefits which have accrued as the result of others' labors, without contributing his share to the common good.

It is a cause for gratitude, also, that a life of service and of altruism may be lived in the daily grind. It is not necessary to go to foreign lands and distant climes to become soldiers of the common weal. Nor is it necessary to leave one's work to become a helper of the human race. For who does more to help mankind than the wives and mothers in our homes? Neither is it needful that we do great things. For life is made up of small deeds. It was the giving of a cup of cold water, and the contribution of the widow's mite which Christ commended. The gifts of the rich were not mentioned. Therein the humblest of us may take courage.

II

Every Man a Soloist

THE greatest thing in the world is a man. Not a crowd of men, but just one man. Made in the image of God, with His attributes, with His spirit-breathed life and power, he may gaze at the mountains and feel that he is greater than they. He may look out upon the seas and say, "I am your master." He may look up into the air, and declare: "I have conquered you."

Because of this we may take courage. The thought of it should brace up the fellow who is down in the dumps. It should straighten up the back of the chap who has so long been a drudge that he has forgotten his heritage.

Way back in the cradle of the world, when man was young, he was made master of all creation. He named the beasts of the field and the fowls of the air. He was given dominion over sea and land. It was all his—to do with as he willed. If he hasn't made the most of his opportunity it is his own fault. If he has permitted others to rob him of his birth-right it is still his own fault. No system, or combination, or principality, or power or any other creature, is strong enough to deprive him of his God-given rights—if he really wants them. He has God

and Right on his side, and God and one are a majority. After all, it is not so much the fact that men form powerful organizations that makes them win out ; it is because some one man supplies the necessary force and fire.

In a very real sense, every man stands alone. Just as alone as though he were the only man in the world. While there are times when we may think "en masse" and work in gangs, and trade in corporations, and pray by congregations, and sing in choruses—nevertheless, there comes to each of us the time when we must do these things alone. When a young fellow starts out in his musical career, taking his place in a chorus, he is not particularly disturbed if he fails to make good upon every occasion, because he knows that one or more of his neighbors in the chorus will do so, so that his failure will not be noticed. But when he begins to sing solo parts, he knows that it is strictly up to him to make good. He must strike the high "G" or the low "F" clear and strong, without flabbiness or uncertainty. For the time being he becomes the only man in the chorus.

Each of us has our solo part in life—occasions when we cannot depend upon our neighbors in the chorus to do our part. Nor can we "fake" the score which we have imperfectly learned. Inefficiency, or ignorance, or weakness cannot then be given as an excuse. This does not mean that we

shall be expected to play another's part, any more than you'd expect a bass voice to sing the soprano score. There's variety enough in life to give each of us a solo, fitted to our peculiar range. If you cannot take the high "C" comfortably, you may sing the tones of the middle register with greater power and effectiveness.

Every man is unique. He cannot give away his personality, nor exchange it for another's. He may influence others through the expenditure of this peculiar power, but it will always remain his own. Indeed, in the very exercise of this power, he strengthens and more firmly fixes it. It finally becomes his very life. So true has this been in the lives of men, that the mere mentioning of their names suggests certain peculiar personal characteristics. Cæsar, Napoleon, Bismarck, Stonewall Jackson, remind us not so much of what they did, as of what they were.

What a man is, therefore, is of more importance than what he has accomplished. It is this by which he will be longest remembered. And therein lies our hope. For any man may become his own best self, even though he may not have the chance to do the great deed of which he dreamed.

III

The Man on the Job

LET'S put first things first. Success is a matter of personal calibre and equipment. In almost every case it is a question of personal development. There are few of us who may not reach the goal of our ambition, but there are mighty few who are willing to pay the price. It's so much easier to stop when the job becomes difficult—and find a really legitimate excuse—one that will be accepted by our friends and be a comfort to ourselves. Those who succeed get there principally because they hang on—hang on when others let go. It isn't because they possess more originality, or because they have greater knowledge. *It's because they stay on the job.*

It's usually in the little things that most men fall down. It isn't the big obstacle, which comes only occasionally, that floors them—they'd surmount that and win out. But the pesky little troubles and vexations that come every day until they tire one out—these are the things that test a man to the limit of endurance. You've read the story of Gulliver's travels. You will recall how the army of tiny Lilliputians bound him hard and fast with fine cords, as

he lay, unresisting. There is many a man who can successfully fight the giants of life, but the Lilliputians will render him powerless. It's the man who can stay on the job in spite of these—the one who has learned how to laugh them in the face—who will win out in the end.

It's in the little things that men judge us. Sometimes it's just a word spoken at a critical moment which either makes or unmakes a fellow. An opinion expressed, a criticism made, a judgment given—and the keen judge of men sizes you up and generally puts you where you belong. True enough, he doesn't always judge right, but it's usually a character and a life which is back of your remark, and the alert man of the world knows it. You'll probably get another chance, but for the present you've lost out.

Sometimes it's a matter of dress. A frayed linen collar, not worth another laundering, has cost many a man the chance of a lifetime. You've been sized up as "cheap, careless, slouchy." When a stenographer applies for a job with her collar fastened with three common pins, their points projecting, she isn't likely to make a good impression. There are some geniuses who think that they can also be slouches, but you must prove first of all that you are a genius before you can afford to be a slouch. An average working man hasn't much money to spend on his clothes, especially when he's out of a job, but a clean shirt and a clean collar, with a clean shaven

face, has singled out many a man from the crowd of unemployed that answered a newspaper advertisement. If I were out of a job, with nothing but shabby clothes, and I should somehow come into possession of twenty-five dollars, I'd put twenty of it into a new suit.

In the end, it's the man who is really on the job all the time who will win out. Whether he works or plays, whether he reads or writes, whether he thinks or talks, or talks *and* thinks—but *always on the job*—that's the fellow who will make his way to the front, while others step aside.

IV

Ed, the Machinist

HE had no particular talent. He was just an ordinary machinist. But Ed Douglas was more highly respected by the two thousand men in the shop than any other chap in the place. His was one of the names that were familiar to pretty nearly every fellow working in that big plant. Ed was not popular with the men because he set out to make himself popular by always agreeing with his shopmates. Indeed, he frequently went full tilt against their opinions, and, principally, against their actions. Often I have seen him approach the fellow who had just ripped out a string of oaths and rebuke him, although never with a suggestion of pharisaical supremacy. He was simply trying to show the blasphemer that it would pay him to cut out his foolish, senseless swearing.

He did not belong to any of the fraternal organizations, but I have known him to spend many a night with a sick shopmate. Frequently he left in the home part of the not overabundant cash in his pocket, but, better than that, he left a smile on the face of the tired, discouraged nurse-wife—the children wished that he might come again, and the sick man felt the cheer of his presence.

He was an arbitrator in personal disputes in the shop, and the boys never repudiated his decisions. Not infrequently he dared approach the boss in behalf of a supposedly wronged fellow workman. The boys admired his disinterested nerve. Somehow, he seemed to know when the rest of us had met with adversity, or even the smaller discouragements which made life seem hard. Always was there a strong, cheerful word which usually braced up the fellow who had thought that the whole world had gone wrong. The apprentices were particularly fond of him, because he appeared to have a lively interest in their affairs. Never did he seem to hand out wisdom in large chunks, with an air of patronage or paternalism. Never was there a suspicion of cant. Ed was just a sane, healthy-minded, strong-hearted Christian working man, who felt that there was a place for Christian living outside of the church building and away from the Sunday services.

May his kind increase. We need them. The sympathetic touch of a shopmate counts for more than most of us imagine. Every morning brings its weight of woe, and every evening its burden. No matter what the cause, the need is ever the same, and relief is usually found in the simple, manly message of love and sympathy manifested in the life of the fellow who works by our side. At least, it will help, for it is doing just what the great Carpenter did and what He would continue to do were He upon

the earth. That's what made Douglas, the machinist, a bigger factor in the lives of those two thousand working men than any other single individual. It paid him, too. Anyway, you'd think so, if you could see his face while he worked—worked for men and for God—just as a machinist.

V

Losing His Life

BILL thought that he wasn't appreciated. He was perfectly honest about it. He hadn't the "big head." He did not imagine that he was a wonderful genius who would turn the whole world upside down if he were given half a chance, but he did feel that there were some things in him for which he was not receiving credit. Bill was a gang boss in a big machine shop. He had working with him half a dozen men and two apprentices. One day he wondered if other folks felt about themselves as he did about himself. Then it occurred to him that he rarely spoke a word of praise or of appreciation to anybody in his gang. And as he continued to think about it his file flew faster, as the sweat stood out on his forehead, and when he finished the job in his vise his body was still aglow—not only because of the physical exercise of the last half hour but because his mind had been working harder than his body.

It was with all this thought fresh within him that he walked over to one of his apprentices and said, "Jim, that's a pretty neat fit—that patch you put onto that lever." Jim looked rather sheepish for a moment, then he murmured somewhat indistinctly,

"I didn't think that you had noticed the job." That is all that was said. But at the close of the day, when they nodded "good-night" both Bill and Jim felt that a new tie had bound them closer together. When the apprentice told of the occurrence at the supper table that night, he remarked that Bill was the most observing gang boss in the shop. Jim's father was a machinist in another department. Next morning he told the boys on his job that Bill was one of the finest gang bosses on his floor. When the men got together at lunch time, somebody remarked that Bill Norton was "all right." In less than a week a dozen men had said the same thing. One night Bill's wife told him that she had called that day on Dick Sander's wife, and that she had told her that the fellows in the shop thought a whole lot of him. "Oh, get out," said Bill, "she's only jollying you." But just the same Bill felt pretty good about it. He forgot to growl at the newsboy because he delivered the paper fifteen minutes late. He didn't seem to mind that his wife had forgotten to deliver a message for him after she had called on Dick's wife.

But the change had really come a week before—the day that he had spoken the words of appreciation to Jim. He had learned a very important truth that day. Long ago it had been expressed by the Master Workman :

"He that saveth his life shall lose it ; and he that loseth his life . . . shall find it."

True, it wasn't a heroic service that Bill had rendered, but in forgetting himself in his appreciation of others he had found the secret of winning others' appreciation.

VI

Snobbishness the Curse of Labor

IN a little Minnesota railroad town are three women's clubs—one composed of the wives of the engineers, another consisting of the wives of the firemen, while the third is made up of the wives of the brakemen. It is absolutely impossible for the wives of the firemen to join the club composed of the wives of the engineers, and as for the wives of the brakemen—they simply aren't in it. And all their husbands belong to the Brotherhood.

In the average machine shop there are at least half a dozen different grades of society among the employees. The draftsmen—who regard themselves as professional men—feel that they are just a bit above the pattern-makers, who wear aprons instead of coats as they work. The pattern-makers consider themselves a whole lot better than the machinists because they wear white shirts instead of overalls, and because they earn about half a dollar a day more. But the machinists have a notion that they are better than the moulders because the moulder's job is dirtier and in some ways appears less "scientific." The moulders look down on the tinsmiths, and the whole bunch despise the common laborer. They decline to eat

their lunches and drink their beer in the same corner with him, and when he goes out on a job with the mechanics he is treated like a packhorse and isn't considered worth talking to.

The average clerk in a department store regards himself as superior to the artisan and laborer. He doesn't want to be known as a "working man"—not he. He imagines that he is in the same grade of society as the owner of the store. He tries hard to live the part, even though he sleeps in a dinky hall bedroom and dines on a chocolate éclair and a glass of milk. He wears better clothes than the mechanic and he tries to be counted as a member of swell society—that is, it is "swell" in the sense that it apes the doings of the rich.

Talk about the "aristocracy" of labor. There's a sense in which labor has a right to be proud, because it is producing something that's worth while, instead of grafting on the rest of the world. But this is the only reason that it has for counting itself of better stuff than the parasites who live on the labor of others. Any sort of aristocracy that causes one working man to look down upon another working man because he happens to wear a different kind of working clothes, or because he earns a few cents a day less, or because he has a job which compels him to do some things which most of us don't like to do—such aristocracy is a curse to labor and the workers should be heartily ashamed of it.

The workers may be assured that there will never be real progress for their class until they get together and determine that they will advance together. And the sooner they learn that they must depend upon no outside influence but absolutely upon themselves, the more rapid will be their progress.

But labor will never advance, so long as a cheap snobbishness dominates among the various groups that constitute the working people.

VII

Prophets Needed

THE labor question will never be settled by passing resolutions. Neither will its solution be hastened by misrepresentation and abuse. Nor yet will snobbishness or tyranny bring about a more cordial relationship between men. No temporary advantage gained at the sacrifice of a righteous principle can permanently benefit the victor. Men may boast of their power and sneer at their helpless opponents, but just as sure as there is truth in the world, so sure will come the day of reckoning. Some there are who seek to put off the "evil day," but their actions are hastening the time when justice shall prevail and truth shall conquer.

Whatever all this may mean to the employing class, it means to the working men that the day has gone by when the counsel of the cheap, short-sighted, ignorant blatherskites is to be heeded. Statesmanship of the highest order in the cause of labor is demanded. Far beyond the narrow limits of the man who has been bowed like a bulrush, or he whose eyes have been dulled by the lurid glare of his own imagination, must be the vision of the man who is to be the prophet and leader of the people.

Slowly such master minds are emerging from among the masses. Sometimes unappreciated by the very ones whose battles they are fighting and whose destinies they are working out, these men and women must go on as did the prophets of old, until the hour shall strike that shall proclaim the victory of the common people.

For, frankly, working men—like most other men—are ungrateful to those who are sacrificing most, and who are putting their best into a movement which is giving utterance to their own cry for help.

How often do they break the hearts of their idols. How frequently do they make unto themselves golden calves and bow down before them, while their true leaders are toiling in the mountain top to secure for them that which will be of permanent value.

What a responsibility this puts upon the leader. How close he must live to the highest ideals. How free he must be from the petty jealousies in the labor movement. Looking not only upon his own things, nor upon the interests of his own craft, but seeing the need of the great body of toilers, he must dare and do for *men*—the men whose needs are just as great as those who are closer to him.

VIII

Labor's Glory

WHEN the last chapter of the story has been written, it will be found that the chief glory of the labor movement was not in what its leaders gained for themselves nor for the men who lived during their generation, but in what they secured for those who followed. This fact should make us more generous in our estimate of the value of the services of those who are to-day giving their hearts and lives to many a cause which seems to make but little progress.

We are to-day enjoying the benefits which have come through the suffering and the sacrifices of millions of our fellow men who struggled, not receiving the promise, but seeing in faith the dawning of the day when their dreams should become a reality. Stoned, mobbed, living in exile in caves and dens of the earth, wandering about in deserts and mountains, clothed in sheepskins and goatskins—of whom their generation was not worthy—these were yet the prophets and the heroes whom we delight to honor.

Only a few centuries ago liberty of thought was unknown. Every lip was sealed. The criticism of a baron meant the confiscation of the peasant's prop-

erty. The criticism of the pope meant the prison. The criticism of the king meant death. Now all are free to think for themselves. But to purchase this freedom, blood and tears have flowed like rivers. To secure liberty of speech 4,000 battles have been fought. Still fresh in our minds is the picture of those Russian working men who, only the other day, contributed their blood to the common fountain, so that greater liberty might come to the masses in that country.

But so we find it everywhere. Vicarious sacrifice is the law of nature. The sun ripens our harvests by burning itself up. The valleys grow rich because the mountain has been robbed of its treasures, until it grows bare of trees and shrubs and earth. Millions of living creatures gave their lives that the coral islands might be produced. Our treasures of coal mean that great forests have fallen for our factories and furnaces.

For the sake of the world's progress the common people have suffered most. In times of war as well as in times of peace, the humble home of the toiler has been the real battle-ground of humanity. Here hearts have been broken and souls have been crushed. Here long vigils have been kept which have whitened the hair and darkened the vision.

The present age, too, has its duties. Grateful for what others have won for us, we cannot be indifferent to the needs of coming generations. Upon us is laid

the task of hewing out new paths and blazing the way to better things.

What, then, shall be our heritage to our children? What shall be the ideal which they must see because of the vision that has come to us? Will it be higher and nobler than that which was left to us by our forefathers, or will it come to pass that they must begin at the point at which we began, because we have been weak at the task which was ours? Just now the labor movement seems to have arrived at a crucial period in its history. The signs of the times point towards the further realization of others' dreams and others' daring. While it is true that labor always has been and ever will be on the verge of a crisis, nevertheless this is our crisis, and it behooves us as men to be true to the call of duty in this hour of our opportunity. In the economic world, in the social world, in the political world, may we quit us like men—be strong. In this shall be our glory.

IX

The Right of Individual Liberty

THE crudest form of civilization is that of anarchy ; each man for himself, with no regard for the interests of the community.

The first question asked in Scripture is this : " Am I my brother's keeper ? " As men have advanced in civilization, the accent upon the answer " yes " has been stronger and more emphatic.

We sometimes speak of a simple form of government, but the simplest form of government is that of the despot, whose word is law and who carries out his will regardless of the wishes of the people ; and despotism may have its seat in an institution as well as in a man. A republican form of government, that is, a government for the people and by the people, is the most complex in its nature, because not only must the interests of the individual be considered, but the interests of the entire community. It quite naturally follows that the larger the number of people concerned, the more difficult becomes the administration of law which shall be just and fair to all men. It is much easier for six men to live together in harmony than it is for six hundred men to live in peace. As the number of people in the community increases,

and as the number of interests to be considered grows larger, the greater must become the restrictions which shall be placed upon each individual; so that while under ordinary circumstances it might be possible for a man to exercise his freedom as much as he chooses, there always arise circumstances under which a man is compelled to forego certain privileges because the exercise of these might work an injury to his neighbors. Thus, according to law, an individual man may not do as he pleases even with his own property. For instance, he may not burn down his own house, because the burning of that property may set fire to the property of his next-door neighbor. In certain states, a man may not sell cigarettes, because the selling of cigarettes it is believed will work an injury to certain classes of citizens, particularly to young boys in the community. The law provides that a man may not spend his money as he chooses until after he has made provision for his family. And a man may not do with his own children as he pleases. He must send them to the public school in order to acquire the education which our present-day civilization demands of its citizens.

But illustrations of this sort may be endlessly quoted. The point is that men are constantly being restricted in their liberties as civilization advances, for the good of the community at large. Whenever an institution, a custom or a business enterprise becomes a menace to society, the law provides that it

shall be discontinued, or so rigidly restricted that its chances for doing harm will be reduced to the minimum. And the public has a perfect right to determine as to whether or not an institution—as the saloon, for instance—shall be permitted to operate without any restriction, or whether it shall be compelled to pay a license—which, by the way, is in the nature of a restriction or penalty—or whether the saloon shall be wiped out altogether. The matter of local option is simply an application to the saloon business of the principle of the referendum, for which organized labor has been so long contending. Whether, or not, in certain communities, the people had an opportunity of freely expressing their will, is not the question at issue just now. It is the principle of whether or not the people have the right to express that will if they are given a chance, and having thus expressed it, the courts shall accept their decision as final. It must not be said against organized labor that it stands for the referendum only upon such questions as it is sure will be decided upon in its favor. Organized labor must be willing to submit to the people every question which concerns the welfare of the community and as loyal citizens—and as loyal trades unionists—they should abide by the decision of the majority, when the question under consideration has to do with the well-being of all the people.

The whole matter of the saloon, so far as the

average working man is concerned, has to do purely with the personal indulgence and the satisfaction of his appetite. It should be no great hardship to him to make the sacrifice which will bring joy and happiness to millions of women and children—to say nothing about the men who, on account of weaker wills, cannot withstand the temptation of strong drink.

To the question: “Am I my brother’s keeper?” organized labor can have but one answer.

X

The Limitations of Poverty

THE real curse of poverty is not so much the lack of money as it is the lack of opportunity. Broadly speaking, no man was ever made happy by wealth, and no man was ever made unhappy by poverty. It is the opportunities to broaden life that come with wealth which give a greater chance for happiness ; and it is the limitations of poverty that cause misery.

The worst kind of poverty is that which calls for the sacrifice of the inner life. It is bad enough to have the body go hungry, but it is far worse to starve the soul. And this is the condition of great numbers of the poverty-stricken. There are really four classes of people in the world ; the poor poor, those who have no money and practically nothing else ; the rich poor—those who have no money but who have an appreciation of many of the other things in life ; the poor rich—those who have money but do not enjoy the refinements of the world ; and the rich rich—those who have money as well as appreciation of the better things of life. The last class are the happiest, but they constitute a very small percentage of the people. The great mass may be called the poor poor ; and they are not always so

by reason of their own fault. For the crushing blows of abject poverty have been such as to reduce them to the lowest levels of appreciation. For them, life has become simply a physical struggle and only the instinct of self-preservation impels them to continue the fight.

Ambition can live only when the worker has an opportunity for self-expression. It will not suffice to say that any man or woman who has the qualifications may still get to the top. We are not dealing with exceptional people; we are dealing with the masses, who, it must be confessed in all frankness, are very ordinary, but who, nevertheless, are human beings who have a right to live. Not all the poor have the power of initiative, but even though they had, physical disability due to poverty or sickness may prevent them from executing their wills. Large numbers of the poor cannot afford to rest during times of illness. They must keep on, for to stop means even greater poverty than they are enduring. It is this inability to properly care for themselves physically that results in an early death or at best an old age at a time when they should be enjoying the vigor of full manhood and womanhood.

It is true that some have risen from the ranks of poverty to positions of great power and influence, but in very rare cases did these come from the class who are cursed with the extreme poverty found in our cities. Most of them, it will be discovered, came

from the farm where, even though they may not have had the advantages of good clothing and education, nevertheless developed strong bodies which gave them the power to struggle against the most adverse circumstances. Those who have risen from poverty to high positions in life had this physical capital to bank upon, thus possessing an asset of which the tenement-bred children, for the most part, are deprived.

XI

When Poverty Hurts

WHEN the worker is compelled to struggle for the barest necessities, there is very little opportunity for the development of the finer instincts which lead, for instance, to the appreciation of art and of the beautiful things in nature. This shuts out a world of pleasure which nothing else can replace. His struggle for self-preservation prohibits the development of culture. He is too close akin to the beast to have any regard for the higher and finer things. All this is said with a full appreciation of the strength of character which is developed even in the midst of poverty. But how can a love of the beautiful be nurtured in the soil of filth and want?

The real curse of child labor is not in the fact that the children are compelled to work ; even a child of eight may perform a certain routine of duties on the farm, in the home or, for a limited time, in the factory, without serious injury. It is the continuous toil for long hours, under unsanitary conditions, with improper and insufficient food, that stunts the body and the mind, so that when the child arrives at the years when it should be giving expression to its best

self, it is simply impossible for it to appreciate the best values of life. The pathetic thing about the whole situation is that there comes no realization of that which is missing. Life has lost its largest and fullest meaning ; it is limited to the routine of getting a living.

Many a factory or shop girl, after a hard day's work, is compelled to spend the evening in further monotonous toil in the home, because of the poverty of her parents or because of her own limited means. To such there can be little or no development of those qualities which make for the highest type of womanhood. The harshness of their daily toil crushes out many of the softer and gentler qualities. The tragedy of such an existence lies in the fact that the woman is deprived of the greatest happiness of a woman's life and at the same time is unable to enter into her daily occupation with a man's enthusiasm and vigor. It is commonly said by business men that it is better to employ a woman for certain tasks, because it is well known that she must make these tasks her life occupation, whereas in most men's cases, the position is simply a stepping-stone to something better.

The woman in her home, crowded in by the four walls of her kitchen ; the working man, whose daily path is from his home to the shop and from the shop to his home, cannot fail to show the influence of this restriction. The recreations which must come to

them, especially in the case of the men, appeal merely to the physical side of their nature. It is the overworked toiler who patronizes the saloon—the man who works the longest hours in the day—and not the highly skilled working man who has the opportunity for self-expression on account of his higher wages.

The limitations of poverty, then, are the terrible pressure due to a low standard of wages and hence a low standard of living, and the lack of the power to appreciate the best things in life because the higher instincts have been systematically ground out through long years of deadening toil.

XII

Helping or Exchanging

THERE was a time when some men—the so-called privileged classes—believed that the rest of the world was created for their especial benefit. All others were made simply to serve them, to make life soft and easy. They could not bear to think of hardship or of suffering. Such things were intended only for the “lower classes”—those who were so related to the beast of the field, so close to the clods of the earth, that all the finer sensibilities were absent from their lives.

But most of these have seen a great light. They discovered that the “clods” were capable of better things, so they began to “help” them on to the higher things of life. Amazing was the degree to which “the man with the hoe” could attain, when he was given half a chance. That he could hold his own with the best of those who formerly regarded themselves as of superior clay, of “bluer” blood, of finer grain, was a discovery which came as a great surprise. Be it said to the credit of most of them, they welcomed the revelation that the common people were made of the same material that they were—that their ideals of life, their heart-hungers, their sorrows

and their griefs, their loves and their joys, were very much like their own. All the more willing were they to give their lives in service in behalf of their more unfortunately situated neighbors.

But now we're ready for another step in advance. It was a fine thing to help the man who was so ready to help himself, or even the chap who wasn't. It was a Christlike thing to bear the burdens of those who were heavy laden. There will always be such in the world. Misfortune and accident, the lack of opportunity on account of physical disability or illness, and a good many other things, will always leave in our midst those who should be given a helping hand.

However, the normal man, be he rich or poor, educated through books or through experience, be he black or white, yellow or red, no matter what his circumstances—so long as he's a man who is doing a man's job in the world, is "helping" the other fellow in a way which is rarely appreciated. The poorest, neediest man in the world, who is doing his best, is rendering a real service to the richest man in the world. He is making a contribution to the world's work which mere wages do not repay. Even the despised immigrant who doesn't understand a word of English, but who is contributing his share to the common good by shovelling dirt in a construction camp, is making a debtor of the man who will later ride over that railroad track in his comfortable Pullman, made smooth-running because that Italian made

a good job of his shovelling. But everywhere in human life, in the lowliest places, in shop and factory, on the street and on the road, everywhere—men and women and even little children are bringing their contribution to the great treasure-house to which we all come and freely draw—some more, some less; but he who draws most, becoming the greatest debtor to all mankind.

Here's the point, then—let's talk less about "helping" and let's think more about "exchange" of service—for that's what it is.

XIII

Evolution Versus Revolution

IT was a curious process of construction, but a very effective one. The newspaper that occupied the building had outgrown its dimensions, but it seemed impossible to move to larger quarters while waiting for the new building which was to be erected upon the old site. It was therefore decided to continue doing business at the old stand, and with an occasional shift of the departments from floor to floor, the new building was finally completed, from foundation to dome, without a single interruption in the getting out of one of the most important journals in this country.

It was an evolutionary process. The managers might have gone out of business until their new building was completed, but that did not seem the wise nor the sensible thing to do. But this is what some social reformers would have us do. They would demolish old things before they would begin the construction of the new. They imagine that our social system can be changed in the twinkling of an eye. They believe that the enactment of a new law will usher in the millennium.

Ideal social systems do not come that way. They

are born. They grow. They change. They are a development. And *we must continue to do business at the old stand* while all this is going on.

Taking advantage of every factor which helps in this development, and ignoring no man who has a contribution to offer, we must go on to better things with the consciousness that only the end of days will see perfection, for soon we shall outgrow any system that may be inaugurated, because we are constantly moving on towards the ideal. And may we ever remember—and let us be grateful for it—that our ideal of the perfect society will be improved upon by our children.

XIV

When Competition is Fair

NEVER had a fair show! Some fellow in the shop always working against you! The foreman has it in for you! Too bad. But here—maybe they are more than half right. Possibly you've deserved all that came to you. Honestly—have you always given the other fellow a square deal? Perhaps so—but here's a suggestion for you: quit coddling yourself—it never helped a man to think that he was being terribly abused, whether he was right or wrong.

You are quite welcome to all the notions that you can carry concerning social and economic reform—I'll not quarrel with you about these. You may talk about them and think about them all that you please. But won't you remember this: no matter what the coming social system may be, it will be the personal equation that will determine the place that you are to occupy in the new dispensation. There will be pretty nearly the same struggle for places of power and influence, although the motive may be different. It's important then, isn't it, to get ready for whatever may be coming down the pike in the new order of things.

First of all, fit yourself, personally, to think clearly and definitely by cutting out every habit that befud-

dles the brain. Then equip yourself, by hard study, even though it involves great sacrifice, to master your own job in all of its details, doing it better than it has ever been done before. For it's the chap who crowds over his present job that is most likely to pick the bigger one. This sort of thing will count so long as the world shall last. It is the kind of competition that will never be driven out by any social system. It is fundamental in the law of human progress. If any man tells you that there's no need to enlarge your outlook, that there's no necessity to become more proficient in your daily work, he's either a fool or a liar, and, in any case, he's a mighty unsafe leader.

XV

What is Talk Worth ?

IT has often been said that talk is cheap ; but it is altogether a question as to who does the talking. As a matter of fact, what a man is means more than what he says, for it is a man's character which determines the value of his speech. This implies that the value of men's words vary.

In this respect men are divided into three classes. Men of the first class have their words taken at par. They mean precisely what they say. Of this type of man it has been said : " His word is as good as his bond." Men of the second class have their words taken at a premium. Such men are usually slow to speak. Their words are few. But when they promise, one rests assured that ordinarily they will do more than has been asked. The words of the men of the third class are always discounted. Twenty per cent. off—often more—is the value that others give them. So it often happens that exactly the same words, spoken by three different men, have three different values.

It is rather curious that while most of us flatter ourselves that we cannot be fooled by the other fellow, few of us seem to realize that we cannot fool others.

It does not take men very long to form a proper estimate of our real value. Everybody soon knows whether our words are to be placed at par, at a premium or at a discount. Therefore, let's quit trying to fool one another. It doesn't pay. It is a waste of time and of energy.

Note the speeches of the delegates in your labor organization. Soon you will learn to know just whose words count for most. It will not be the man who speaks on every question. It will not be the fellow who is always cock-sure. It will not be he who always agrees with you. It will be the man who is quiet, thoughtful, conservative—not dull and stupid—but of unquestioned character. This is the type of man who is coming to the front in labor circles, and it prophesies better things for the working man's cause.

XVI

Labelled Goods

MOST of us wear a label. It may not be a "union" label, but it more accurately indicates the conditions under which we were developed than is sometimes possible by other kinds of labels. The United States government has declared that every form of prepared food and patent drug must be so plainly marked that any one may know its principal constituent parts. But more minutely still is every man and woman labelled and classified. At any rate, there are some folks who know about us, try to deceive the world as we may. It is still true that you can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time.

Many a working man who is extremely careful about having the union label in his hat, forgets it is far more important to have the right kind of a label in his heart. For "as a man thinketh in his heart, so is he." That's Scripture, and I've no doubt it's true. And what a man is is pretty sure to be revealed in his talk, his walk, his hands, his face, his eyes, his life. All this in a man will make a pretty good-sized label, and you don't have to dig down into his clothes, or lift the band of his hat, to tell what manner of man he is.

XVII

Building Machines and Men

EVERY machine is designed and constructed upon one or more of these six mechanical principles—the lever, the wedge, the screw, the pulley, the inclined plane, the wheel and axle. Never yet was there a successful machine built unless it was built with these mechanical powers as a basis. The draughtsman is given the largest liberty in the matter of the general form of the machine which he turns out, and he has a fine opportunity of stamping it with his ideal of just what that finished machine should be like, but nevertheless he cannot depart from these mechanical laws.

In making our life's plans, we too are given considerable liberty. Where we shall work and what we shall work at, are matters which we generally decide for ourselves. There are exceptions, of course, but as a general thing, we have the decision in our own hands. And whatever the work may be, it will always bear the impression of our own personalities. The worker in wood or iron or stone, the manipulator of leather or of cloth—no matter what may be one's occupation—puts something of himself into it. Every working man knows how true this is. The tool-marks are always there.

But while we are given this liberty and this opportunity of working out our ideas and our ideals, true success can be secured only as our plans are dependent upon the operation of certain well-defined principles. Honor and integrity are the foundation stones of real power, and no man may rob us of these. Men may take away our reputations, but our characters are ours forever. Reputation is what others give us. Character is what we make for ourselves.

If what I have said is true of the machine, if one cannot construct even an engine without the observance of inexorable law, is it reasonable to suppose that a man can be built haphazard, or of scrap-pile material? What a fool the machinist would be if he went to that scrap-heap in the back yard and fished out of it a cracked cog-wheel and put it into an otherwise perfect machine. But this is precisely what many a man is doing in building his character. The cracked cog-wheel may soon send the entire machine to the scrap-pile, but there is no scrap-pile for the human soul. It lives on forever.

XVIII

Leaders Wanted

IT is said that every soldier in Napoleon's army carried a Marshal's baton in his knapsack. This statement may be an exaggeration, but it is a suggestion which may well become an inspiration to every worker.

I have no sympathy with the idea that the working man must of necessity always remain in the position which he now occupies. Of course, it is true that most working men have come to the conclusion that they will always work for wages, and that whatever reward comes to them must come in that form. But even if this is true, it does not follow that there is nothing better ahead. To be satisfied with one's position in life, with no ambition to advance, is the blight which curses many a toiler. "Meat, Malt, and Mattress," seems to be the motto of many a working man.

I can hear the professional agitator or even the humble worker himself insist that it is impossible to advance under the present social system. I think that I know something about this and other difficulties that stand in the way of progress. The present social system is not ideal, but if one is to wait until

we reach the millennium before seeking better conditions, the millennium will never come. The millennium will be ushered in very largely because some enthusiastic individuals forged ahead in spite of every obstacle, carrying with them even those who were dismally howling that the thing could not be done.

Something like four hundred years ago a man became convinced that there was undiscovered land beyond the bounds of his country, although they had erected a monument on the shore and stamped their coins with a motto which indicated that their country was the end of the earth. But Columbus found upon the shore strange things which must have come from an unfamiliar land. In spite of the ridicule of scientists, philosophers, and nearly everybody else that was supposed to amount to anything in those days, he began his search for the unknown shore, and the result is America.

There is many an apprentice in the shop and many a journeyman, too, who may become a Columbus. Not alone may he carve out for himself a name that will bring honor and fame, but in advancing himself, he may prepare the way for those who are bound to him by the ties of brotherhood. For the best type of manhood is not that which seeks power for power's sake, but that which uses it for the good of others.

The working man who has a vision of what his people are, and, principally, what his people may

become, has a future which no one can take from him, for neither capitalist nor social system nor prejudice nor power of any other kind can deny him the right to win and lead to better things those who believe in him.

XIX

Why Some Schemes Fail

ON all sides one hears of measures for solving the "social question." Hard, cold remedies, they offer, sometimes—dust-covered and lifeless as a geometric problem. No blood, no pulse, no heart-beat.

Forgotten is the fact that this is an intensely human problem, having to do not only with statistics and computations, but more than this, and most of all, with real men and women. The beautiful schemes which read so well in book and magazine, which sound so plausible from lecture platform and public desk, go all to pieces when applied to flesh and blood men, because they leave out altogether the element of human nature.

Some social schemes fail because they are presented by those who lack the peculiar personality which is necessary in order to impress others. They do not inspire confidence. They do not impart hope. They sound a dismal note. The pessimist is never a success as a reformer.

Some social schemes fail because of the immoral character of their advocates. They may rally about themselves a few kindred spirits. They may issue

a few propaganda pamphlets. They may even print a newspaper which shall become the organ of their party, thus giving an impression of great influence. Often, too, they may for a time win followers who are the victims of every new fad and fancy. But soon there comes a Waterloo, because no social scheme can permanently win the people which hasn't back of it the strength of a moral purpose.

Failure there is, also, because of a lack of aggressiveness. Men are not waiting to be reformed. They are not running about seeking help or advice. They do not readily listen to a new voice. Often, they will not heed the one that is old, though good, because it has become a monotone. It has lost its cheer and brightness.

And so, indifference must be met by a loyalty and a devotion to one's dream, which will prove one's sincerity. It must be met by the spirit of the prophet, who feels that he has a message for men. It must be met by the fire of enthusiasm which shall consume not only the criticisms and the objections of the people themselves, but which will burn up the dross in one's own character, so that the dream of the reformer for others' good may become so vital a part of his own life that he himself shall become the incarnation of the vision which he saw in his most inspired mood.

XX

The Pattern Maker's Rule

MY chum was an apprentice in the pattern shop. Sometimes I ate my lunch with him, and then together we roamed about the shop, studying the new machines as well as the old ones. But one of the things that strongly impressed me was his own set of "shrinkage" rules. I discovered for the first time that every pattern was made larger than the mould was intended to be, because when that pattern was put into the sand, and the mould was cast, the casting came out smaller than the pattern, because of the shrinkage in the cooling metal. For cast iron the rule was made an eighth of an inch larger to the foot, for brass, three-sixteenths, and for steel, one-quarter of an inch.

But so our models and our ideals always suffer in the work of embodiment. Beethoven tells us that his beautiful symphony is but an empty echo of the heavenly music he heard in his dream. It lost its divinest charm when he transferred it to manuscript. Emerson says: "Hitch your wagon to a star." It may be easier to build castles in the air than to construct huts upon the ground, but the man who never has a vision cannot even build a hut that will really

be worth while. The dreamer has his place in the world's work, for every machine and every great enterprise was dreamed out before it was worked out. But dreaming and doing must go together. Each by itself alone makes man either a drone or a drudge.

Especially should the intensely practical man—that "hard-headed" fellow—learn to centre his thoughts on things that are not always to be found in the workaday world. It will give him a broader outlook, and it will round off some of those sharp corners that sometimes irritate his fellows.

That pattern maker's shrinkage rule taught me that if my life was to square itself with the plans laid out for me by God, so that it would harmonize and fit in with other worthy lives and plans, my ideal as to what I should be and do must be higher and better than the average, for those ideals would suffer grievously when transmuted into practical every-day living. If my ideals were higher than the average, perhaps I would make a pretty good, ordinary sort of a fellow.

An art student once fell asleep over the task given him by his master. As he lay there, the master came into his studio, and with a swift glance saw the narrowness of the student's unfinished work. Taking a crayon he wrote across the face of the canvas the single word : "Amplius"—larger. When the young fellow awoke he grasped his master's idea, and as he realized how cramped had been the vision of his work,

he received a new inspiration, and later he became one of the world's greatest painters.

As Jesus Christ looks into every man's life, He writes across it the word "larger"—fuller. He Himself said: "I am come that ye might have life, and that ye might have it more abundantly." It would truly be a fine thing to measure up even to the best that has already come to us in our visions, for if we were one-half as good as we know how to be, we would be twice as good as we are.

XXI

An Individualist's Protest

YOU may determine the distance of a star by multiplying the number of seconds that it requires for a ray of its light to travel to the earth.

You may know exactly what will result when certain chemical substances are brought together.

But you can never tell precisely what a man will do under circumstances which have been familiar to the world since the beginning of time. The element of human nature will not permit itself to be classified and catalogued. It resents every attempt to force it into the laboratory for the purpose of analysis. It objects very strenuously to being placed upon the operating table for the purpose of dissection.

There are degrees of human nature so fine that they cannot be measured by the most exact micrometer that was ever invented. To the man who would cram it into a mould it manifests its indignation by breaking the barrier that confines it. You cannot deal with men as the entomologist deals with his millions of bugs. They refuse to be "grouped." And they prove it by annihilating the carefully made deductions of the sociologists. Sometimes these

superior beings are surprised to find that their "subjects" have forced their way into the "holy of holies"—the very social grade to which they themselves belong. No longer are these "high brows" the "high priests" with peculiar privileges. Their sociological rules cannot account for it. They regard with astonishment the working man who seems to possess powers equal to their own. With impunity have they been prodding their kid-gloved fingers into his private affairs. Without shame have they been "slumming" in the respectable tenement house district in which he makes his home, subjecting his wife and children to the humiliation of the outcast in society.

No, ye students of the working classes, ye cannot deal with us as ye deal with the beings and the objects of a lower social order. But "brother" is an open sesame to every heart, even though each heart may have a beat all its own.

XXII

Seeing the Big Things

THE microscope has its uses. But you cannot see the stars through a microscope. You cannot get a broad view of nature—the rivers, the mountains, the green earth. You cannot see even a single tree through a microscope.

There are men who always look at life through this little instrument. They seem to have a peculiar delight in searching for the small things in life—the petty, the mean things—in others' lives. They never have a vision. They never take into the sweep of their horizon the really great and good things. If they were to be shown a beautiful painting, they would search for fly-specks upon the frame. And because their outlook is narrow, they become pessimistic and bitter and censorious.

Unfortunately, the labor movement is sometimes retarded by these unhappy individuals. Occasionally they are found within the ranks of the workers. They are the ones who are dead weights to the really earnest men who are bravely making a fight for better things. But they are also found outside the labor movement. To them, the labor movement consists of unreasonable strikes and unscrupulous

agitators. They do not see the millions of children in the mills and factories who should be at home and in the schools, and for whom Labor is making a strong fight, while the great mass of even intelligent people are strangely indifferent to their struggles. They seem to be ignorant of the terrible sweat shop in which thousands of the toilers are wearing out their lives in the hopelessness of abject poverty, and for whom the labor union almost single-handed is battling.

Look through your telescope for a little while—and forget the fly-specks. Nobody likes them. We cannot get rid of them altogether, but there is something else on the horizon.

XXIII

Automatic Justice

"To give every man according as his work shall be"

THIS is the basis of judgment and the measure of reward which shall prevail at the last great day, according to Christ's own statement. It is a fair and a natural standard. It should appeal to the sense of justice in every man. There may be some difference of opinion among men as to the value of a particular man's work, but the Great Judge will make no mistake. He knows both the heart and the work, the motive and the result. He understands us all.

In parable and in direct teaching, He has already given us a glimpse of the principles which shall control at the Judgment Day.

In the story of the "pound" of equal value, given to each of several men, the lesson is that it will be a proportionate reward,—the man increasing his pound to five pounds, receiving five times the reward given to him who simply doubled the value of his.

The parable of the "talents" teaches that it will be a judgment based upon natural ability—the five talent man being expected to produce five times the result obtained by the one talent man, but receiving

only the same reward given the man with the one talent endowment. That is, of the man who naturally has exceptional ability, exceptional results will be expected. This is only fair to the ordinary man who is doing the best he knows how.

It will be a judgment based not upon the knowledge of complex theological questions, but upon the simple matters which every one can understand. Aside from the fundamental relationship which every man should sustain towards Christ Himself—seeking to conform his life more and more to the life of his Master—the basis of reward will be according to the manner in which he did the works which shall call forth Christ's "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And these works consist of the practical ministries of every-day life.

It will be noted throughout, therefore, that the judgment shall be automatic. The causes and conditions will undoubtedly be complex,—beyond the understanding of any mortal man, but the machinery of justice which shall be employed will allow for every factor, for every unusual disposition, for every handicap in life.

It will be a judgment based not upon so many sins committed, or so many specific deeds performed, but, most of all, shall the spirit and the general tendency be taken into account even though they may have failed to reach the desired goal.

There shall be many surprises when the last judgment is given, but the surprises will come to those who have been judging others. The one whose case is being considered will not be surprised, for he will see the justice of the verdict and the fairness of the reward.

XXIV

The Switch-Engine's Sermon

"Go ahead ; that'll do ; back up ; a little more ; that'll do"

AYARD crowded full of freight cars that needed to be shifted and shunted—this is the work and the vision that daily greet the "driver" of the switch-engine. He is shut off from the scenery and the romance which the engineer of the lightning express is supposed to enjoy. He sees little besides the waving arms or the swinging lantern of the switchman. He hears little besides the screaming of slipping wheels, the bumping of freight cars, the hissing of escaping steam, and the monotonous voice of his fireman repeating the orders signalled from his side of the cab.

But how typical of life it all is. There is no one entirely free from the humdrum and the monotone. And this seems to be well, for drudgery is one of life's great teachers. The humdrum duties of life develop character. It is because we have certain duties to perform every day, in spite of headache and weariness, that we lay the foundation of character. Somebody recently told us that a college education was absolutely essential in order to become a true gentleman. This is a mistake. "The University of Ad-

versity" has graduated more gentlemen than all of the other universities combined.

Patience, power of concentration, method, accuracy, courage, self-control, self-denial, temperance—these are the qualities which are needed to do life's best work, and where do we cultivate them more readily than in our very drudgery? The development of these virtues requires time. Nature never accepts a cash payment in full for anything—this would be an injustice to the poor and the weak.

Watching a switch-engine being shunted from track to track, one gets the impression that much of the time is being spent in a needless going back and forth, and yet every movement has its purpose. The switch-engine is the connecting link between the great trains which span the continent, and thus it fulfills its mission.

It is interesting to note that both the engineer of the switch-engine and he who runs the lightning express receive their general orders from the same source, and that one of the chief requirements from both is faithfulness. In the picture of the Judgment Day given to us by Jesus Himself it was "faithfulness" which won the reward—not unusual talents or mighty deeds. "Thou hast been faithful" were the commendatory words of the Great Judge.

Idols and Saloons

CENTURIES ago the labor guilds, including masters and men, pitted their strength against the advancing Christian army. Back to the time which no man could remember, and before their histories began, the people had been worshipping the unknown God through amulet and idol. The manufacture of these had become an industry which gave employment to great hosts of workers. Formed into various guilds or trades unions, they sought to preserve their crafts against the growing tendency of Christian converts to discontinue the use of fetish and dumb gods.

A remarkable and well-authenticated instance of this is found in the Acts of the Apostles. Ephesus was the seat of the great temple of Diana. To it were attracted the worshippers who purchased silver shrines fashioned by the smiths who made their living through the sale of these idols. But one day Paul, the apostle, appeared in their midst and preached a new doctrine—the doctrine of the unknown God whom the people had been seeking in vain. The finding of the true God began to work a revolution. The idols were cast out. The temple was deserted by the people of the new found faith. Soon the effect of this became apparent to Demetrius, the silver-

smith, leader of the guild. Assembling the men who were engaged in his craft, they raised a great outcry : "Great is Diana of the Ephesians." A mob quickly came together, and then the truth was revealed :—these silversmiths were not so much concerned about Diana as they were about the permanency of their craft—this man Paul, whom they were opposing, was through his preaching driving out their business. What if the people were living in heathen darkness ; what if the progress of the race was impeded ;—the chief and apparently the only consideration was the personal welfare of the silversmiths.

So strong and so persistent was the opposition, and so subtle the arguments of the craftsmen, that later, in many parts of the then known world, a compromise was effected between certain leaders in the Church and the leaders of the labor guilds, to the effect that the heathen paraphernalia be retained, although the true God might be worshipped. And this we find even in our day—*but the continued sin in the use of idol and of amulet may be laid at the doors of the labor guilds of the apostolic days.*

To-day the trades unions are facing another crisis. Another reform is making progress, and it threatens to sweep the land. The forces opposing the liquor interests are gathering strength and ere long the saloon shall go, if the people finish the task which they have so well begun. But, again the craftsmen who live by the profits of an evil which is even more generally rec-

ognized than was the sign of idol worship in the days of Paul, are making protest. Various are the cries that parallel the slogan : "Great is Diana of the Ephesians." Frenzied for "liberty" and "justice" and "fraternity" are those who are fighting for the maintenance of the saloon, but back of it all and over it all is the desire to preserve a craft which gives them a living. It seems natural that men should oppose a movement which threatens to disturb their positions as craftsmen. They have their families to support and their own welfare to consider. But is there no other consideration? Must the saloon with its attendant evils for which no one can successfully argue, always remain with us, simply because its removal will cause a readjustment in industry, and because many of those now engaged in the brewing and allied interests must make a living in other ways which will work no harm to their fellows? Shall the trades union be made the scapegoat for an evil which it is sought to continue, against the best judgment of increasing numbers of working men? Shall future generations hold it against organized labor that, in the twentieth century, it allied itself with those who stood for sin and the debauchery of the saloon? Shall the saloon dominate our labor movement, when every other decent organization and institution is breaking loose from its power? These are questions which labor must answer, and answer so emphatically that no one can mistake the real attitude of the trades union.

XXVI

Suggestions to Saloon Fighters

DURING the coming year or two working men will face the saloon proposition in earnest. The fight will be made upon the basis of mutual interest, and much stress will be laid upon the spirit of brotherhood in the labor movement. How interwoven these interests are, one may discover by even a superficial enumeration of the materials employed by the brewer, the distiller and the saloon-keeper. This demand must be met by an appeal to the highest sense of manhood, and in the name of a brotherhood which includes our common, suffering humanity.

The general teaching of the opponent of the anti-saloon agitator would lead working men to believe that the hundreds of thousands of artisans and laborers who will be thrown out of employment through the enforcement of prohibition legislation, will flood the labor market and cause great suffering among all the toilers. To these working men the temperance question has resolved itself into an economic problem. To prove to working men that others besides brewers use the product of their toil and that the money now invested in brewing and saloon interests will not

suddenly be taken out of circulation, but will be used for other and more legitimate enterprises, should be the objective of the temperance reformer. He will be aided in this campaign by the fact that according to the census returns of the United States government, the liquor industry makes the smallest percentage of returns to the working man of any industry in the country.

In the flush of victory, the temptation has been strong to exult over those conquered by the temperance forces. Many of these vanquished ones have been sincere in their conviction that the saloon was a good thing for the working man, as a common meeting place and club room. In this agitation there must be in constant evidence the spirit of love and of sympathy. Not only should this spirit be displayed towards patrons of the saloon, but towards the owners of and employees in the industry which it is proposed to put out of business. For most of these men are not the brutalized specimens of humanity cartooned in some temperance journals. Some are, but vast numbers of the thousands of those who make their living out of the liquor business are fairly respectable citizens.

For many years the working man has looked to the saloon for a meeting place for lodge and labor union, for christening and birthday party, for wedding and for reading-room. Other functions, too, the saloon has fulfilled, until it has become the social

centre of an entire neighborhood. Other social forces have not kept pace with this apparently natural purveyor to some pressing human needs, and when the saloon is wiped out, it leaves a void which nothing else can readily fill. It is absolutely necessary in this saloon fighting business to adopt more than a purely negative policy. It may properly be the sole function of a particular organization to shut up the saloon, but it must be the work of somebody else to open up something that will meet the legitimate needs previously supplied by the saloon. On this job the churches and other organizations, together with all individuals who have helped to close the saloon, must get busy if the interests and well-being of the working man are to be conserved.

XXVII

What is Christianity

THE difference of opinion among men with regard to the nature of Christianity is due to the fact that it has to do with *life*. As life expands, our conception of all related subjects changes. We do not believe about anything just what we believed about it ten years ago—provided that we are living and growing. A row of fence posts placed alongside the road will remain the same for many years, or until they rot. But a row of trees planted in the same place will grow, and hence change, every day, because they are living.

The fact that men's opinions concerning Christianity undergo a change is nothing against it. It is rather in favor of Christianity and in favor of the men whose minds are expanding. For while the fundamental basis of Christianity must always remain the same, and while the fundamental principles of men's characters are eternal, both are capable of infinite expansion. They cannot be limited to the ecclesiastical terminology of the theologian in the one case, nor to a narrow interpretation of life in the other.

Our conception of Christianity depends largely

upon our peculiar natures or our previous environment. To the Russian Jew, Christianity means the brutality of Kieff or Kishenev. To others it means the Catholicism of South America or of some half-enlightened European country. To still others it means the Protestantism of a former generation or even the monstrosities that have grown round about it in our own day. But these are not fair illustrations of any of the churches or denominations involved. Organized labor demands that it shall be judged not by its worst characteristics, but by its best hopes and aspirations. By the same token, the Church must be judged not by its weakest but by its best output. We are discussing not the Church, but Christianity. We are quite ready to confess that the Church has not always truly represented Christianity.

Neither is "religion" Christianity. Some men are very religious, but they are not very good Christians. You have heard of men who have become insane because they had too much religion, but you never heard of a man who became insane because he had too much Christianity. Christianity is not a scheme to increase the population of heaven. Its cardinal principle is that given by its founder "He that saveth his life shall lose it, and he that loseth his life (for the sake of his fellow men) shall find it." Its purpose for its followers is not to get to heaven, but to bring heaven down to earth. Principally, then, Christianity is a character and a life—the pos-

session and the manifestation of the life and the spirit of Christ. Not essentially the life of the monk, or the "Pharisee," or the stoic, or the "Puritan." These may all be Christian in a very important sense, but they are abnormal. The healthy Christian life is lived in the world among men and is interested in their every-day affairs. It is lived at the primary and in the labor union. It is lived in the shop and in the office. There is nothing which concerns the well-being of men which can be alien to the Christian life. It does not involve a belief in an impossible dogma. It does not demand an absolute acceptance of the inspiration of the Bible. It asks merely that the man who wishes to become a Christian shall bring his life into conformity with the life and the purpose of Christ, and that he shall accept Christ as the governing power of his life, helping to carry out His will and plan for the redemption of the world.

XXVIII

Can the Church Stand for Organized Labor?

IN the Church's approach to Labor, we must frankly face the problems of the poor. On this point there can be no evasion and no compromise. Christ did not try to get away from the questions that were being asked by the people. He did not always answer these questions to their satisfaction, because of their prejudice and their preconceived ideas, but He never failed to lay down the principles which He would apply to the case under discussion. And this must be the attitude of the Church towards the social questions of the day. What then should be the position of the Church with regard to organized labor? Shall the Church, and particularly the minister, accept all the principles for which the trades union is contending, in order to "make good" with labor? Must the Church always stand with organized labor in its fight for the union shop, the boycott, the minimum wage, the shorter work-day?

We may set it down as a fundamental principle that the Church cannot advocate any economic system, no matter what it may be. The Church is

purely a voluntary organization and is composed of all classes, including both employers and employees. The Church cannot assume to legislate for its members on matters which are clearly outside of its province, and concerning which men have a right to disagree, and in which no direct moral principle is involved. Ecclesiastical bodies have a right to demand obedience from a minority when the question has to do with ecclesiastical affairs, but they may not assume to dictate to minorities with reference to matters which are purely economical or political.

However, when the working man is making a fight for better living conditions, a reasonable number of hours of employment, a living wage, and a square deal in every other particular, he has a right to insist that the Church shall come out clearly and specifically and take its stand with him in the struggle. The Church must stand with organized labor in its contention for conditions which every unprejudiced person must recognize as just and fair, but the approval of the Church of the methods whereby these conditions are to be obtained should be given only when they are lawful and moral.

But here the Church cannot afford to stop at the point of passing resolutions. It should seek in every practicable way, by agitation and by its influence on public sentiment and on civic legislation, to improve the conditions of the toilers. It is too late in the day for the Church to declare that it "has nothing to do

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with men's bare backs and empty stomachs"—that its mission is purely the salvation of men's souls. If the Church does not care for men's bodies, which it has seen, how can it care for men's souls, which it has not seen?

But while the Church may work with any other society, in so far as their purposes are similar, there can be no just criticism against the Church if it declines to endorse the complete program of the organization with which it is for the time being coöperating. The trades unionist has no more right to insist that the Church shall help him support his organization as such, than the Church has a right to expect the trades unionist to stand for the Church. If the trades unionist declares that the Church must stand unequivocally for organized labor because the union is contending for higher standards of morals and ethics, for better homes, better schools and better living in every other way, then the Church has an exactly equal right to demand that organized labor shall come out clearly and strongly for the Church because it stands for the same things.

In brief, the Church may stand with organized labor as an organization on all questions which have a moral and ethical basis, but when the question at issue is merely a matter of expediency, of jurisdiction, of a recognition of the union, or any similar matter, then the Church must have the right to maintain a neutral position, just as the trades union would not

be expected to take sides were the Church to take up denominational differences, creeds, or forms of government.

As individuals we may think as we please about the affairs of the Church or of labor. Every man must be given the right to "join" or not to join. But we cannot assume to commit our organization—either Church or Labor—to any system outside of its peculiar province.

XXIX

The Church and Social Unrest

AT a sociological conference held recently, a speaker made the assertion that during the last twenty-five years the Church had increased threefold. He said, furthermore, that during the same period social unrest had increased in the same ratio. Therefore, he concluded, the Church had been absolutely non-effective in the matter of keeping down the spirit of social unrest. Then he began a tirade against the Church because of its apparent failure.

The speaker seemed to imagine that it is the business of the Church to keep down social unrest. Rather is the opposite true. *It is the business of the Church to create social unrest.* And the Church is doing it.

There are no labor troubles in Darkest Africa. But the Christian missionaries who are being sent there will create them. They will point out to the natives their low standards of physical, mental and moral life. They will then show them the higher ideals of Jesus Christ, and urge them to attain to the splendid possibilities of the better life. Naturally, there will then come a dissatisfaction with their present state, and

there will follow a spirit of healthy unrest, which will not be satisfied until it breaks the bands which bound them through many a century. This has been the history of the Church in every generation.

It is only after the Church has prepared the way by sending its best men and women into darkened lands—who often suffer death—and poured millions of dollars into these fields, that the professional social agitator steps in and builds upon the foundations already laid by the Church. Then, in all likelihood, he will turn around and denounce the Church for its non-effectiveness. He never lays the foundation. He never makes the sacrifice. He is simply the irresponsible critic, whose very safety and comfort has been made possible by the devotion of the martyrs, whose blood was sacrificed for him.

Have you ever heard of a social propagandist going to the people living on a cannibal island to build up an ideal social system? *They* surely need his help. But not much. It's easier, and safer, too, to remain in even a "so-called" Christian land, and do business there.

XXX

The Early Church and Socialism

THE economic system in vogue in the early Church, as narrated in the latter part of the fourth chapter of the Acts of the Apostles, has been held up by many earnest reformers as the ideal towards which the Church in the twentieth century should aspire. We have been told that the conditions existing during this period was that which Christ Himself advocated, because it was inaugurated by men who were very close to Him. It should be remembered, however, that while Peter and the rest of the disciples may have been inspired in the writing of their epistles, they were not infallible in the matter of teaching political economy, and it probably was not their purpose to do so.

Sometimes this practice of the early Church is advocated by the socialist, who forgets or who never knew that the system was not one for which socialism is to-day contending, but that it was really a form of communism. The present-day advocates of the "socialism" in force in the Church of Jerusalem should be reminded of several important facts.

First, the whole scheme was purely a voluntary

system. No man was compelled to give up anything that he desired to retain.

Second, it was limited to members of the Church—to those who “believed” and were of “one heart and soul.” This would surely have given the plan a good foundation, if there was in it the possibility of success.

Third, it was probably inaugurated merely as a temporary expedient, because the early Christians believed that Christ was soon to return and that with His coming there would come the “end of the world” and a great change in the social order.

Fourth, the result of the plan was such that it pauperized the Jerusalem Church and made it a great burden upon the weak churches elsewhere. The apostles were often called upon to take up special offerings for the Church at Jerusalem.

Fifth, the plan was a complete failure and was soon discontinued.

Some socialist writers insist that there were “common” tables throughout the early Christian Church, but what was thus referred to is undoubtedly what we know to-day as the “Communion Table,” a service which was made much more of by the early Christians than is the practice in our time.

That there was a great generosity during this period is very true. It was this spirit which made a marked impression upon the enemies of the Church. But the generosity of the Jerusalem Church in this

particular was in many respects a great blunder. There was not enough regard for the fundamental principles of social life upon which society must permanently rest. The spirit of brotherhood manifested was admirable, but the practice as a permanent principle was such that no community could to-day long survive as a progressive force in human society, were it to adopt the economic system which failed so completely even under the favorable conditions found among these devoted Christian men and women.

As already intimated, the plan in operation was not socialism at all, but a form of communism. The amazing thing is that many socialists will persist in saying that the early Church was actually socialistic in its teaching and practice. But whether one calls it socialism or communism, it is quite evident that the entire scheme was non-effective even under the most favorable circumstances. It created an Ananias whose name has gone down in history as the synonym for liar. Even the comparatively ideal conditions and spirit by which this man was surrounded did not make him the highly moral being which socialists declare must come out of such an environment.

The Church and Charitable Work

MANY a stinging rebuke is administered to the Church by working men who are absolutely unfamiliar with the facts in the case. Let's confess at the very outset that the Church, like every other organization and institution with high ideals and purposes, is falling far short of what it should be, because it is being so largely directed by men and women who are the possessors of considerable human nature—and this should explain a great deal.

And, like some other organizations—labor unions included—the Church is doing many things which outsiders know nothing about, and for which it receives no credit.

For instance, a great deal is said about the Church's lack of interest in the people when charity is needed. Two things are forgotten or unknown when this charge is made. In the first place, it is unquestionably better to have most philanthropic and charitable work upon a large scale done by experts who will really help and not harm through their efforts. Because this is true, the Church is represented in, and practically controls through its membership, nearly

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every great philanthropic movement of any consequence which is scientifically helping the poor,—and the poor do need this kind of help, in spite of the jeers of those who do not give this or any other kind of assistance. Glance down the lists of officials who are responsible for the social and ameliorative work in New York City, for example, as it is given in the two inch thick "Directory of Charities" in that city, and you will find this to be true. Practically all of the money which goes into hospitals, orphan asylums, schools, clubs and other charitable institutions, comes from church people. Once in a while the saloon-keeper, the politician or some other individual or society, seeking notoriety, will hand out a small check in behalf of the unemployed or the distressed, and the impression goes out among working men that these are the only folks who are doing anything to help conditions, while others may for years have been doing far more substantial things—quietly, systematically and without very much publicity.

Nor must the impression remain undisturbed that these enterprises are supported mainly by the rich, who have gotten their wealth by sweating the poor. Our churches and the institutions supported by them are sustained by the great middle and working classes. There may be in the Church some who have made their wealth dishonestly, or, at least, through suspicious methods, but the great exploiting class who should be strongly rebuked by all honest

people are not as a class in the Church. For instance there is a particular organization in one church, which spends annually for its educational, social and religious work, about one million dollars. If every church contributing over one thousand dollars a year towards this fund should suddenly stop its contribution, it would have practically no effect upon the million dollar fund.

The second fact to be remembered is that the Church actually does help the poor, directly and specifically. Naturally, it doesn't say very much about this work, by pointing out the people who have been assisted, and indicating the amounts and the material which they have received. The Church does not engage in charitable work in this fashion. But every church has a board of officers or a special committee to care for the poor. These men and women never—really so rarely, that the word never is justified—tell anybody who has been helped.

That the Church is doing nothing to help the poor and the oppressed in the way of charitable work should, in all fairness, be forever put out of the minds of working men.

XXXII

Christ and the Toiler

LABOR troubles" come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in "Darkest Africa." Therefore, the cloud on the industrial horizon has its silver lining, if one will but look for it.

Many are the signs of development on the part of the working man, but most hopeful is the spirit of pride that he is taking in his position as a worker and as a citizen. Whatever may be said as to the condition of the toiler in some industries or in some countries, his position as the man upon whom rests the prosperity and the happiness of the whole people is more and more being recognized. The brain of the country is paying tribute to the brawn. This being so, the working man will soon come to his own. It is in this respect that he has for himself that he is winning the respect of others.

While it is true that the mass of men must of necessity belong to that great company who toil with their hands, nevertheless, the dignity of that toil has heightened the worker. It is an inspiration to realize that all toil—even the manual work of the artisan—may become as sacred as that of the preacher and of the priest. Men sometimes make a distinction between secular and religious work. Jesus never

did. To Him all work was sacred. Jesus as a carpenter was just as divine as when He cleansed the leper or preached to the multitude. In every case He was carrying out the will of God. When Jesus stood by the River Jordan, and the heavens opened, and the voice declared: "This is My beloved Son in whom I am well pleased," He had never, so far as we know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth.

Here is nerve for the arm and enthusiasm for the skill—"I am working with God in carrying on His world." There was much more to the labor of Jesus than mere food and clothing and money. The sound of that hammer meant more to the world than so many products in wood. Every nail reached down to the coffin lid of some old tyranny or superstition. Every chip of the chisel released an unhappy slave. Not so far-reaching will be the result of every worker's efforts in this century, but it's a privilege to have at least a part in the work of the world's redemption by being a co-laborer with Christ in whatever field He may send us.

Helpful the thought, too, that in the daily grind we have One who has passed through it all, so that He can sympathize with us in the abuse, the misunderstanding, the bitterness and all the suffering that comes to us in the performance of duty.





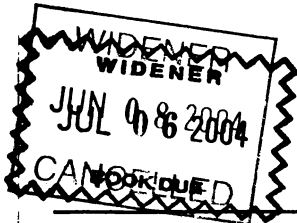


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